

LIBERATOR VOL. VIII.

The eightieth volume of the *Liberator* commences January 1838. From that time, the terms will be **TWO DOLLARS AND FIFTY CENTS IN ADVANCE**, or **THREE DOLLARS** in six months from the time of subscribing. But in all cases, the publisher will prefer payment in advance, to any increase of price. The paper will depend entirely on its subscribers for support, having no aid from any society.—From the commencement of the paper, it has been a pecuniary burden to the publisher. It is now confidently believed that its friends will cheerfully comply with the above terms and make exertions to extend its circulation, at the commencement of the new volume. When it is remembered that this paper is nearly all filled with reading matter, and that it derives very little support from advertisements, it will be perceived that its terms are lower than those of the liberal papers of Boston. Has it not friends enough to give it a rigorous support?

✂

All Anti-Slavery agents and officers of Anti-Slavery Societies, in any part of the United States, are hereby commissioned to act as agents for the paper; and their receipts, when properly received, will be considered valid by the publisher. It is very desirable to have local agents in various parts of the country, and to have a list published in the paper. All who are willing to act as such, are respectfully requested to forward their names to the publisher, as soon as practicable.

ISAAC KNAPP.

NOTICE.

The annual meeting of the Worcester County Anti-Slavery Society, North Division, will be held in Westminister, on Wednesday next, the 10th of January next, for the choice of officers for the ensuing year, and transacting other business that may come before the Society. There will be public addresses given in the afternoon. A delegation from the parent Society is expected to be present on the occasion.

CITIZENS OF CONNECTICUT, TAKE NOTICE.

The adjourned meeting of the Windham County A. S. Society, will be held in Chaplin meeting-house, Tuesday, January 9th, 1838, at 10 o'clock, A. M. The members of the Society, and the public generally, are invited to attend without further notice. Business of importance is to be transacted. Able advocates from abroad are expected to be present.

GEORGE W. BENSON, *Cor. Sec.*
Brooklyn, Ct. Dec. 16, 1837.

NOTICE.

The subscriber has consented to be Agent for the *Liberator* in the city of New-York, for the present, and will endeavor to furnish subscribers with their papers on Saturday the same week of their publication, hoping thereby to give general satisfaction.

Any person wishing information concerning the paper, will please call on No. 157, William-street.

THOMAS VAN RAENSLAER, *Agent.*
New-York, Dec. 15, 1837.

NOTICE.

A school for young ladies and gentlemen will be opened, as soon as a sufficient number of pupils can be obtained, in which will be taught the elementary branches of English, including Rhetoric, Natural Philosophy, and the Latin and Greek Languages. The terms and place can be ascertained by application to the Anti-Slavery or Liberator office, if not mentioned in a future advertisement.

Boston, Dec. 15. THOMAS PAUL.

NOTICE.

The Walpole Anti-Slavery Society will meet at Walpole centre, on Tuesday evening, January 2, 1838, at 6 o'clock. An address will be delivered by Rev. Mr. Driver.

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The society would be happy to have the attendance of any agent of the American or Massachusetts Society.

Walpole, Dec. 29, 1837.

MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY.

The next quarterly meeting of the society will be held Reading, at Rev. Mr. Fickett's meeting-house, on the fourth Tuesday of January, 1838, at 10 o'clock in the morning. Town societies are requested to send delegations, and the friends of the cause generally are invited to attend.

U. C. BURNAP, *Secretary.*
Lowell, Dec. 20, 1837.

NOTICE.

The Rev. John W. Lewis, Agent of the New-England Colored Temperance Society, will give a Lecture on the subject of temperance and moral reform, on Sunday evening, January 7th, 1838, in the Baptist church, Belknap-street. Services to commence at 7 o'clock. The public and friends of the cause are respectfully invited to attend.

Boston, Dec. 28, 1837.

ADELPHIC UNION.

Lecture before the Adelpic Union for Tuesday evening next, by Mr. Campbell—subject Physical causes of the difference of color among the Human Race.

✂

Account of money received into the Treasury of the Massachusetts A. S. Society, from Dec. 6 to 25.

W. S. Jennings,	10 00
Plymouth A. S. Society, by Wm. P. Ripley,	30 00
Walham A. S. Society, by Mr. Brown, Treas- urer for the American A. S. Society,	25 00
Union A. S. Society—Weymouth and Braintree,	25 00
Boston Female A. S. Soc. by Treasurer June 11,	200 00
Worcester A. S. Society, by A. A. Phelps,	11 00
A friend in Worcester, do,	20 25
Milbury A. S. Society, do,	6 00
New-Ipswich A. S. Society do,	8 00
Collection at Walham, do,	10 27
Gardner A. S. Society, on pledge \$50, do,	1 00
Lady in Leicester, by S. L. Gould,	12 50
Boston Female A. S. Soc. balance \$1000,	592 00
Eyes A. S. Society, by Wm. Bassett, balance of pledge,	11 00
New Worcester A. S. Society, pledge made at Worcester, by D. H. Bundy,	15 00
Haverhill A. S. Society, pledge made at annual meeting,	10 00
Danvers A. S. Society, by Isaac Winslow,	25 00
Newburyport A. S. Society, on pledge of \$100, by A. Stanwood,	26 00

Further Contributions for Maria Lovejoy.

Providence Female A. S. Soc. by H. L. Truesdell,	12 00
L. C. Pratt, South Weymouth,	36 00
Lowell A. S. Soc. by W. W. Merrill, Treasurer, Collection taken up at the Marlboro' Chapel,	46 27
A few friends in New-Bedford, by T. C. Tabor,	8 00

HENRY G. CHAPMAN, *Treasurer*
Mass. A. S. Society.

LETTERS.

A. Bigelow, S. Blanchard, Benjamin Allen, George Pegler, Jedediah Johnson, S. A. Cunningham, Lydia C. Pratt, N. Southard, Austin Johnson, L. Myrick, Abel W. Copeland, Jane Knapp, A. Harris, E. Putnam, Esq., David Hartwell, Rev. J. L. Sinclair, Thomas Henson, John Mc-Grillis, Charles J. Smith, Emerson Pease, B. Wilmath, George L. Le Ewa, G. S. Smith, C. B. Martin, W. A. Arnold, Joseph McClure, Eliza Smith, Augusta Moulton & Co., B. Colman, Joseph Pratt, Thomas Hill, Wm. H. Burleigh, Cyrus McNeely, Abner Libbey, C. E. Shepard, Samuel S. Green, P. M., Charles Marriott, Eliza Hanson, Nison Pickett, A. Baer, jr. James Fulton, jr.

REMITTANCES.

Lydia C. Pratt \$5, Augustine Moulton & Co. 1, Cyrus S. Brown 2, L. Myrick 2, Isaac Austin 2, Jane Knapp 2, John McNeely 3, David Thomas 2, Susan Martin 2 50, Lucia Marriott 2 50, Charles Marriott 2 50, Maria Marriott 2 50, John McNeill 2 50, Susan Hanson 2 50, A. Robinson, jr. 2 50, Dr. B. Russell 2 50, John Weston 5, James Dennis 2 50, George Russell 2 50, Nison Pickett 3, Emerson Paine 4 69.

It is a secret both in nature and state that it is safer to change many things than one.—**LOED BACON.**

By-Ends. You must not import, nor let it enter my sight, unless you will let me see and go with you.

Christian. Not a step farther, unless you will do in what I propound, in we.—**BUNYAT.**

RIGHT AND WRONG IN BOSTON, NO. 3.

JUST PUBLISHED, and for sale by ISAAC KNAPP, 25 Cornhill. Annual Report of the Boston Female Anti-Slavery Society, with a stirring account of the *Johns* in the way of Emancipation by certain *Clerical Abolitionists and Advocates for the subjection of Woman*, in MDCCC XXXVIII.

TEMPERANCE AGENCY.

THE Rev. John W. Lewis, is appointed the legal agent of the New-England Colored Temperance Society. He will undertake a tour through New-England for the purpose of lecturing on the subject of temperance, and of organizing auxiliary societies to the Parent Society. We hope that all the friends of the cause of temperance will aid our worthy agent in his endeavors to make known the object and intentions of the New-England Society.

THOMAS COLE,
Cor. Sec. of the N. E. Society.

LITERARY.

From the National Enquirer.

SONNETS.

REV. F. L. LOVEJOY.

Murdered by a mob at Alton, Illinois, Nov. 7th, 1837.

Oh, nobly hast thou fallen, in the fight
Of holy Freedom, and thy name shall be
Henceforth the watchword of the good and free,
Whose hearts are moved to battle for the Right!
In the dark days of 'mid the night
Of a stern tyrant, we'll think of thee,
Martyr of God! and strike for Liberty
With an unflinching faith and arm of might!
Not unmoved, Oh brother! shall thy blood
Sink in the ground! its voice shall upward ring,
A fearful cry to wake the slumbering,
Reaching the ears of an avenging God!
And millions, roused, shall pledge upon thy grave
Death to oppression! Freedom to the slave!

THE WIFE OF LOVEJOY.

And then, devoted Wife! who nobly stood
With martyr and, and in the strength sublime
Of a fond heart, withstood the men of crime
Who sought, with fiend-like rage, thy husband's blood—
Bereft of earthly hope, and in the flood
Of a dark sorrow overwhelmed, what now
For thee remain? O solemnly to bow
And own the chastening of a Father's rod!
God help thee, broken heart! thy sacrifice
Is mighty, but it shall not be in vain—
His blood—thy tears!—they shall not sink, like rain,
Unnoted to the ground—from freemen's eyes.
The scales are falling—and this we shall see
The ransom of a people! Joy, in grief, for thee!

TO THE SAME.

Joy!—that through this thy fearful suffering
Endurance for the captive shall be wrought!
The chain is snapped that bound the indignant thought
In human breasts too long—and men will fling
Fear from their spirits as they think of thee,
And strike for freedom till the earth be free!
For a stern purpose thou art set apart
By this most bloody baptism! 'mid distress
Thou bearst thou up, and gladd'st around thy side
Strength for the faint, and courage for the fearless!
Lean upon God, and linger yet awhile,
And from thy desolation thou shalt see
The dawning of the day of Jubilee,
When the freed earth shall break in heaven's reviving smile!

THE BEREAVED.

Murder hath made ye orphans! The kind hand
That made ye a blessing to your youth,
Guiding your footsteps in the path of truth,
Is powerless in the grave. A stricken hand
Around your mother's side ye stand,
Watching with wondering eyes the faded cheek
That tells of grief the lips can never speak.
Each one of you had been a fairer land
Tinted with beauty, and enfolded with flowers,
And like the laugh of childhood, the glad hours
Went by with pleasant music. Wo! that now
Sorrow's first bitter lesson should be taught,
Casting a shadow o'er your infant thought,
And chasing sunshine from your fatherless brow!

TO THE SAME.

Not yet, poor orphans! Oh, ye know not yet
The depth of your bereavement. Is he there
Amid the household band, whose voice, in prayer,
Went upward fervently? The board is set—
Silent, around your fragrant meal ye gather—
Why comes he not—the husband and the father?
Ye know with grief your mother's eye is dim,
That her strong heart with agony is breaking—
Yet, half-expectant, do ye wait for him
Who sleeps the sleep that knows not of waking!
Be his high virtues yours—this noble soul—
His quickness love of freedom—his own name
Shall be to you a heritage of fame,
For prouder gleams not upon Glory's scroll!

THE FAREWELL.

Weep! for a brother fallen!—weep for him
Who first hath found a glorious martyrdom!
Weep for the broken heart—the desolate home
Whose light of gladness is forever dim!
Who of us, next, on Slavery's bloody altar
Shall meet his doom? 'Tis only known, God!
Yet we'll tread the path our brother trod,
Treating in thee! Our spirits shall not falter
Amidst the darkness of the coming strife,
Here, Lovejoy! on thy bloody grave we kneel,
And pledge anew our fortune—honor—life—
All for the slave!

Farewell!—thy rest is won!
One tear for thee!—then, strengthened, press we on!
Philadelphia, Nov. 28th, 1837. W. H. B.

THE BATTLE-FIELD.

BY WILLIAM CULVER BRYANT.

Once this soft turf, this rivulet's sands,
Were trampled by a hurrying crowd,
And fierce hearts and armed hands
Encountered in the battle cloud.
Ah! never shall the land forget
How gushed the life-blood of her brave—
Gushed, warm with hope and valor yet,
Upon the soil they fought to save.

Now all is calm and fresh and still—
Alone the chirp of fitting bird,
And talk of children on the hill,
And bell of wandering kine are heard.
No solemn host goes training by
The black-mounded gun and staggering wain;
Men start not at the battle-cry,
Oh, he it never heard again!

Soon rested those who fought—but thou,
Who mingled in the harder strife
For truths which men receive not now,
Thy warfare only ends with life.
A fruitless warfare! lingering long
Through weary day and weary year;
A wild and many-weaponed throng
Hang on thy front and flank and rear.

Yet nerve thy spirit to the proof,
And blench not at thy chosen lot;
The timid glow may stand aloof,
The sage may frown—yet faint thou not!
Nor heed the sting too surely cast,
The hissing, stinging bolt of scorn;
For with thy side shall dwell, at last,
The victory of endurance born.

Thou, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among her worshippers.
Yes, though thou lie upon the dust,
When those who helped thee die in fear,
Like those who fell in battle true,
Like those who fell in battle true.

INCENDIARY VERSES.

Sung at the Whig celebration on Brooklyn Heights, N. Y., Nov. 20, 1837. Faint incentives for the slaves!
Oppressed, thou dost not humbly—our cause true and fair,
Though hope seemed to lead us from thence in our way,
When darkest our prospect—'ne'er forced to despair,
Our zeal burned to glory and triumph this day;
All we agreed—oppressed not to be,
But resolved to be happy, united and free,
While the Star Spangled Banner in triumph shall wave,
O'er the land of the free and the home of the brave.

MISCELLANEOUS.

From the Boston Daily Advertiser.

DEFINITION OF LIBERTY. There once lived in this Commonwealth, about one hundred and eighty years ago, a man of some little note, who undertook to give a definition of that sort of liberty which he and his associates had come to this wilderness country to establish, and which another man, also of a pretty fair reputation, shed his blood for on Bunker Hill. Some other people, of consideration in their day, undertook to put this very principle into an obsolete, and now quite unfashionable document, called a 'Bill of Rights.' The definition to which we allude, is as follows:

'Civil, moral and federal liberty, consists in every man enjoying his property, and having the equal benefit of the laws of his country, which is very consistent with his duty to the civil magistrate.'

Gov. WINTHROP in 1650.

It is surprising, when we look back, to see how ignorant such men as Winthrop, Hinslow, Warren, Sam Adams, Hancock and the rest, were of that sort of liberty which is now promulgated from our pulpits as well as presses and stump speeches. What a pity, that old Governor Winthrop and his associates, and especially the indiscreet men who framed our Bill of Rights, and adopted such an inconvenient maxim as that 'each individual of the society has a right to be protected by it, in the enjoyment of his life, liberty and property, could not have had the benefit of the wisdom of modern times, as evinced in the following definition of liberty, given on Thanksgiving day, by a clergyman of the city of Boston, who bears the honored name of some of the pilgrims.

'Republican liberty is not the liberty of an isolated individual, or of a despot, but liberty to say and do what one pleases, but LIBERTY TO SAY AND DO WHAT THE PREVAILING VOICE AND WILL OF THE BROTHERHOOD WILL ALLOW AND PROTECT.'

Rev. HUBBARD WINSLOW.

To this complexion have we come at last. Constitutions are nothing, standing laws are nothing, individual rights are nothing! The question is never to be asked by the citizen, are my acts *lawful*, but will the popular whim of the day, the prevailing notion in the church, society, neighborhood, town, city, state, or country, *allow me* to do this? Will not this 'prevailing voice,' notion, whim or mania, stir up a mob against me?

Can the Rev. Hubbard Winslow have reflected, a moment on the extent and force of his definition of liberty, given in the 19th century here, within sight of Bunker Hill?

The 'prevailing voice of the brotherhood,'—this is the only standard of liberty. The individual, the minority, may say, and do what the laws allow, but what the majority for the time and place being, will or will not allow.

There was once a famous association of Buccaneers that infested the American coast, called the 'brotherhood of the coast.' Every pirate in that gang had the liberty to do as he pleased, but the 'brotherhood' would 'allow and protect.' We see not why the Rev. gentleman's definition would not apply to that 'brotherhood,' as well as to the 'brotherhood' of the city of Boston, the state of Massachusetts, or the United States.

In the days of that very indiscreet man, Martin Luther, all the troubles of the reformation were brought about by uneasy people undertaking to say and do what the voice and will of the brotherhood would not allow or protect.

The author of this profound definition of 'liberty' is an orthodox clergyman. He is in a minority in the city. 'The voice of the brotherhood' has only to say that it will not allow him to promulgate his doctrine, and will not permit the prevailing voice of Wright mob, and he is bound, by his own argument, to close his pulpit, or to go to some place where the orthodox are in the majority. The moment the prevailing voice of the rabble is for disregarding the constitutional security for religious freedom, he must submit, and shut up his mouth for fear of a mob.

A government of laws no longer exists, according to the views of this learned clergyman. It is merely a government of the sufferance of the strongest for the moment, under any impulse of bigotry, folly or madness.

In heaven's name where are we, and what are these things that are becoming familiar to our ears? Let us go back to the dark ages and seek for principles to guide us, for there were pure enlightened principles, and the ministers of that truth which we were once told had made us free.

Where would Mr. Winslow's doctrine have left us had it been practiced by our fathers? Time was when none but church members were allowed to vote. 'That wizen,' 'That wizen,' 'That will of the brotherhood.' But all men did not surrender their rights on that account. Had Mr. Winslow's doctrine been adhered to then, we should now have had a purely ecclesiastical government of orthodox church members. So many people resisted this tyranny that finally 'the voice of the brotherhood' required the law to be changed, and to give a certificate from the minister that they were of sound orthodox faith. Would Mr. Winslow be satisfied with this 'voice of the brotherhood'? He might, but what would the anti-orthodox Christians say? In mercy, let men of intelligence and character reflect a little before they attempt to give a definition of liberty, and let the supremacy of mobs. Such is the inevitable conclusion from the discourse of Mr. Winslow. You must only do and say what the mob will allow! This is liberty, is it? Where is there any worse despotism? If Mr. Winslow's definition is right, Constantinople is a freer place than Boston.

FROM AN OHIO PAPER.

TEXAS MEETING.

Agreeably to previous notice, a large and respectable number of the citizens of Stark county assembled at the Court House, in Canton, on Thursday evening Nov. 30th, 1837, for the purpose of giving an expression of their opinion on the subject of the annexation of Texas to the U. States. The meeting was organized by calling DAVID H. JARVIS, Esq., to the Chair, and appointing MARSHALL RAYNOLDS Secretary. Whereupon, the following Resolutions were offered by H. GRISWOLD, Esq., and after some discussion relative to the 3d, were adopted with but two or three dissenting voices, viz:

1. Resolved, That we should regard the admission of Texas into the Union as fraught with dangerous consequences.

2. Resolved, That we are in favor of the extension and perpetuity of Republican institutions, and that if Texas can sustain her independence, and can and will sustain a free and Republican government, we shall never regret that she has been severed from the imbecile government of Mexico; but that we do not recognize the expediency of taking her within our limits, and thus compelling ourselves to expose her quarrels and fight her battles.

3. Resolved, That we are opposed to the admission of Texas into the Union, because it would, without any corresponding benefits, necessarily extend our already sufficiently extended territory, and because it would disturb and derange the present harmonious balance of power which exists between the slaveholding and non-slaveholding States, and give to the slaveholding interest an alarming preponderance in our National Councils.

4. Resolved, That we deem it the duty of the Representatives from the non-slaveholding states, to oppose the admission of Texas as a matter of self defense against the aggressive and encroaching spirit of Slavery, and that we call upon our Representative especially, to use his influence to oppose its admission.

5. Resolved, That the proceedings of this meeting be signed by the Officers thereof, and forwarded to the Hon. Matthias Shepley, our Representative in Congress, with a request that he will lay the same before Congress.

When, on motion, the meeting adjourned.

DAVID H. JARVIS, Chairman.
MARSHALL RAYNOLDS, Secretary.

HOW IT WORKS.—The editor of the Backwoodsman, a paper published at Grafton, Illinois, says: 'We have received two papers, the Telegraph and Spectator, both published in that city, (Alton,) since the first affair took place; and also the Pioneer, from the neighboring town of Upper Alton; yet none of them contains a word of intelligence upon this all-engrossing event.'

THE CANADIAN CAUSE.

From the Portland Courier.

There cannot be a greater proof of the corruption of the press in the city of New York, and how little it is in accordance with the real state of public opinion, than the course which the principal newspapers of that city, have seen fit to pursue, upon the two questions of Texas and Canada.

The Texans, as they called themselves, were and are a mere set of adventurers in search of plunder, wealth and power. As to that portion of the inhabitants of this new Republic, who came into it several years ago, in the capacity of colonists, and with an actual view to the peaceful cultivation of the soil, it is perfectly well understood that by far the greater portion of them had nothing at all to do with the late rebellion; which in fact, was planned, was brought about, and has been sustained by a set of adventurers from the United States, who came into the country for the mere purpose of getting up and taking part in this movement; a movement which they hoped might raise them by a summary process to riches and consequence.

In the battle of San Jacinto, by which the existence of Texas as a separate state, was secured, scarce half a dozen of the real Texans were present; the battle having been fought and won, by these mere adventurers above described.

Yet the New York press have seen fit to extol the cause of Texas as the cause of liberty; to describe the vagabond adventurers who are at the head of its fortunes, as patriotic vindicators of the most sacred rights; as laborers in the great cause of human freedom; as the liberators of Texas from Mexican oppression!

Such is the tone which the New York press assumes when the interests of the holders of Texas scrip are in question; but when a case actually arises, such as the New York papers describes Texas to be; a case in which liberty and the rights of man are really involved; a case in which we see a simple-minded, sincere, and honest nation, gradually awakening to a consciousness of its rights; gradually arousing to a true sense of the degradation in which it has been kept; and demanding that the leading strings in which the mother country has so long held it, shall be dropped; and as it has reached a maturity of judgment and knowledge that it shall be left to the enactment of its own laws, and the control of its own advisers—when we see such a nation under such circumstances, and when the reasonable demands of that nation, are met with threats of violence, with menaces of the suppression by force, even of the narrow privileges which it now enjoys; and not by threats only, but when these threats are actually carried into execution; when the murmurs of an oppressed people are answered by sending among them additional regiments of mercenary troops; when the presses which advocate popular rights are destroyed by mobs, at which the authorities connive, or seized upon by civil process, for the alleged satisfaction of pretended debts; when warrants of arrest are issued against all who have made themselves conspicuous in favor of the popular cause; and when these patriots and their friends, in order to escape a prison, and the tender mercies of a packed jury, are obliged to take up arms, and rebel by force, these attempts to tyranny—then forthwith, to believe the New York papers, the land is a set of restless, turbulent, ignorant, and lawless fellows, who had much better keep quiet and submit to the mild rule of Queen Victoria, than indeed, it is intimated, is a good deal too gentle for them,—a much better government than they deserve!

Thus we find the papers of New York extolling the Texans as patriots and heroes, and calling upon the country to sustain them; and in the next breath, denouncing the Canadians as rebellious knaves, unworthy of the slightest assistance, or even of our good will.

Why the New York papers so speak of Texas, is very well understood. They have been bought up by the Texas scrip. But why all this hostility to Canada? Have they felt too the touch of British gold?

But the efforts of these false prophets, these treacherous guides, will prove as unsuccessful in one case as in the other. With all their labors, they were unable to create a sympathy for the cause of Texas, because the people of this country,—and this part of it at least,—have no feelings in common with felonious land-pirates and renegade adventurers. They will be as little able to suppress the sympathy of the public for the cause of Canada, because the people of the country cannot look upon a nation, and least of all upon a neighboring nation, struggling to throw off a foreign yoke, fighting for the privilege of self-government, without feeling their hearts glow with an involuntary warmth of sympathy and good wishes.

Texas.—We conversed with a gentleman yesterday direct from Houston, via New Orleans, who gives a sad account of the state of the affairs of our little sister. He says the army is being disbanded, and will shortly be wholly so—that bands of discharged soldiers are roaming over the country, without employment, or the means of obtaining subsistence—that in the event of an irruption of the wildians or Mexicans, the country must depend on individual enterprise for its defence; and that all regular communication with the interior of the country has been cut off, in consequence of want of money to pay the mail contractors. The health of the President, though slowly improving, was still feeble when General Taylor arrived in Houston the evening of our informant left.

Notwithstanding the discouraging aspect of affairs, a great number of emigrants were pouring into the country.—N. O. Com. Herald, 29th ult.

Kidnapping.—Two colored men were kidnapped on Wednesday, on the 10th inst. They were bound with ropes and taken to the night to Zanesville, where they were concealed in an upper room of a tavern kept by one Fishburn. The fact was communicated to some of the citizens, who applied to Judge Scarle for a writ, which he immediately issued. The kidnappers claimed that the persons in their custody were slaves captured from Virginia, but having no evidence to support their claims, the colored men were discharged. A writ was then issued against the claimants, Sorrel and Van Buskirk for kidnapping, but they made their escape.

A colored woman named Margaret Brooks, about twenty years of age, arrested near Grantstown, Pa., on Monday week, and taken before Judge Randall, as an alleged slave. It appeared in evidence that she ran away from her master in Baltimore about eight years ago, and was arrested about five years after, with others, and committed to jail in Lancaster, whence she made her escape. Having married within a few years, she is now the mother of two children, the youngest about two months old. Her arrest produced great excitement. The prisoner is a bright mulatto.—Philadelphia Inquirer.

Rail Road Accident and Loss of Life.—Fifteen or eighteen persons were more or less injured on the 11th inst., in consequence of a train of cars on the Portsmouth and Rondo (Va.) Rail Road running off the track. Among the persons injured were Mrs. Rochelle and Miss Blow, Miss King, Miss Simmons, of Southampton; Mr. Crocker, of Jackson, N. C.; Mr. Nae, of Norfolk; Mr. Mills, of Lawrence, Cal.; Rochelle, Nelson Hodges, Mr. Hall, Mr. Owens, Mr. Blocker, and Mr. Blow, the train agent. Mrs. Rochelle and Miss Blow are since dead. The lives of Miss Simmons and Mr. Crocker are considered in danger.

The Spanish Journals announce that the Queen has signed the treaty of peace and friendship with Mexico. By this treaty, the crown of Spain abandons all pretensions to the sovereignty of that territory.

The Mayor of Baltimore has issued a proclamation prohibiting all colored people, whether bond or free, from following military processions, under a penalty of \$5 or be subjected to 25 stripes!

CONGRESS.

In SENATE, Dec. 11.

Mr. Wright presented the petition of the citizens of Potsdam, N. Y. against the annexation of Texas to the Union, [the first on the subject.]

Mr. McKen presented the memorial of a large number of citizens of Philadelphia, against the annexation of Texas.—Laid on the table.

Mr. Allen presented a memorial from 46 citizens of Ross Co., Ohio, against the annexation of Texas. Laid on the table.

House.—Dec. 12.
Texas.—Mr. Adams presented the Memorial of 230 women of Plymouth, in the State of Massachusetts, remonstrating against the annexation of Texas to the Union.

Mr. A. moved that this memorial, together with a large number of similar memorials, presented by himself at the Special Session, signed by 20,000 persons, and also a large number by his colleagues at the same session, and then laid on the table, be referred to a Select Committee with instructions to report thereon.

Mr. Howard moved a reference to the Committee on Foreign Affairs, proceeding to address the House, when the Speaker announced that the petition, under the rule, must lie over one day.

Other memorials of similar purport were presented by Mr. A., accompanied with motions for reference to a Select Committee; all which lie over one day.

Abolition of Slavery in D. C.—Mr. Adams presented the memorial of sundry women of Plymouth, praying the abolition of slavery in this District, and moved its reference, together with similar petitions presented at the extra session, to the committee of the House.

Mr. A.'s motion was made by Mr. Wise, he District. A motion was made by Mr. Wise, he District. A motion was made by Mr. Wise, he District.

So the motion was laid upon the table.

Mr. Adams presented another memorial signed by 505 petitioners, to the same effect as the last, and made the same motion.

Mr. Wise renewed the motion to lay on the table, which prevailed.

Mr. Adams having presented another, which shared the same fate, and having presented a third, Mr. Lawler, of Ala., raised the question of reception; and the question being, 'Will the House receive this memorial?'—

We are bound by no denominational trammels; we are not political partisans; we have taken upon our lips no human creed; we are guided by no human authority; we cannot consent to wear the living of any fallible body. The abolition of American slavery we hold to be common ground, upon which men of all creeds, complexions and parties, if they have true humanity, and a real character will be able and equal terms to effect a common object; but whoever marches on to that ground, leaving his creed, or sect, or party, or any worldly interest, or personal reputation, or property, or friends, or wife, or children, or life itself, more than the cause of bleeding humanity,—or expecting to promote his political designs, or to enforce his sectarian dogmas, or to drive others from the ranks on account of their modes of faith,—will assuredly prove himself to be unworthy of his abolition profession; and his real character will be made manifest to all—far severe and unerring tests will be applied frequently; it will not be possible for him to make those sacrifices, or to endure those trials, which unflinching integrity to the cause will require. For ourselves, we care not who is found upon this broad platform of our common nature: if he will join hands with us, in good faith, to undo the heavy burden and break the yokes of our enslaved countrymen, we shall not stop to inquire, whether he is a Unitarian or Unitarian, Baptist or Methodist, Catholic or Episcopalian, Presbyterian or Quaker, Swedenborgian or Perfectionist. However widely we may differ in our views on other subjects, we shall not refuse to labor with him against slavery, in the same platform, if he refuse not to labor with us. Certainly, no man can truly affirm that we have sought to bring any other religious or political tests into this philanthropic enterprise than these:—Thou shalt love thy neighbor as thyself.—Whosoever shall love these shall be saved. Do ye even these in thy heart, and men shall go to you, and say, 'Remember those in bonds as ye are bound to them.'—Remember those in bonds as ye are bound to them.

Intending, therefore, in the Liberator, not to conflict with any sect or party, any further than it opposes the immediate abolition of American slavery, or those moral obligations which are not less general than fundamental, we make our appeal to the common sense of the people, and the purest motives of the seekers after truth—who do not mind tint, animosity, and enmity, nor seek the neighborly strife of those who despise fraud, and loathe rapine, and abhor blood.—those who love Christ in the person of his bleeding representative at the South, above all worldly considerations.—those who are not afraid to think and act independently, among all sects and all parties.

To the bigoted, the pharisaical, the time-serving, the selfish, the worshippers of expediency, the advocates of caste, the lovers of power, the enemies of liberty and equality, we make no appeal. It shall be our constant endeavor to make the Liberator so liberal in its spirit, so straight-forward in its character, so disinterested in its object, so uncompromising in its principles, and so loath to every form of prejudice and slavery, as to render it intolerable to them.

That we shall be faithful in the manner of conducting our publication—or suit the taste of a single reader in all that we may select or originate—or avoid giving offence on each and every topic that may be discussed in our columns—we do not expect; it is, perhaps, utterly impracticable. If, however, we should ever beyond endurance, the remedy is in the hand of every subscriber: he can stop his subscription at any time, he can discontinue his subscription, or who wish to relate us, shall always find a place for their articles in the Liberator.

Next to the overthrow of slavery, the cause of PEACE will command our attention. The doctrine of non-resistance, as commonly received and practiced by Friends, and certain members of other religious denominations, we conceive to be utterly indefensible in its application to national wars—not that it is too far, but that it does not go far enough.—If a nation may not redress its wrongs by physical force—it may not repel or punish a foreign enemy who comes to plunder, enslave or murder its inhabitants—then it may not resort to arms to quell an insurrection, or send to prison or suspend upon a gibbet any traitor, or upon its soil. If the slaves of the South have not an undoubted right to resist their masters in the last resort, so man, or body of men, may appeal to the law of violence in self-defense—for none have ever suffered, or can suffer, more than they. If, when men are robbed of their earnings, their liberties, their personal ownership, their wives and children, they may not resist, in no case can physical resistance be allowable, either in an individual or collective capacity. Now, the doctrine we shall endeavor to inculcate is, that the Kingdom of God is to be brought down to earth, and that it shall never be destroyed, but all 'BREAK IN PIECES AND CONSUME ALL OTHERS': its elements are righteousness, peace, and joy in the Holy Ghost: without dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loathsome and unclean thing. It is a law of love, not of military coercion or physical restraint; its laws are not written upon parchment, but upon the hearts of its subjects—they are not conceived in the wisdom of man, but framed by the Spirit of God: its weapons are not carnal, but spiritual: its soldiers are clad in the whole armor of God, having their loins girded about with truth, and having on the breast-plate of righteousness—their feet are shod with the preparation of the gospel of peace—with the shield of faith they are able to quench all the fiery darts of the wicked—and they wear the helmet of salvation, and wield the sword of the Spirit, which is the word of God. When, when ten on the one check, they turn the other also; being defiled, they entreat; being reviled, they bless; being persecuted, they suffer it; they take joyfully the spoiling of their goods; they rejoice, inasmuch as they are partakers of Christ's sufferings; they are sheep in the midst of wolves; in no extremity whatever, even if their enemies are determined to nail them to the cross with Jesus, and if they like him could summon legions of angels to their rescue, will they resort to the law of violence.

As to the governments of this world, whatever their titles or forms, we shall endeavor to prove, that, in their essential elements, and as at present administered, they are all Anti-Christ; that they can never, by human wisdom, be brought into conformity to the will of God; that they cannot be maintained, except by naval and military power; that all their penal enactments being a dead letter without an army to carry them into effect, are virtually written in human blood; and that the followers of Jesus should instinctively shun their stations of honor, power, and pomp, and the same time 'submitting to every ordinance of man, for the Lord's sake,' and offering no physical resistance to any of their mandates, however unjust or tyrannical. The language of Jesus is, 'My Kingdom is not of this world, else would my servants fight.' Calling his disciples to him, he said to them, 'Ye know that they who are accounted to rule over the Gentiles, exercise lordship over them; but so it shall not be among you. But so it shall not be among you. But so it shall not be among you.

At Smyrna, in Asia Minor, on the 6th of April, 1837, Mr. Eleutherius Pergandis—As only only son of Mr. Peter Pergandis, if alive, is probably in some part of America, and his widowed mother desires his return, the editors of the different newspapers are respectfully requested to give this one or more insertions in their columns, and in so doing will confer a particular favor on Jonas King.

WASHINGTON, Dec. 12.
Mr. Adams occupied a very great share of the time and attention of the House this day. After giving utter by Express Mail was closed, Mr. A. still held the floor, presenting, one by one, petitions from a great pile which lay on his table, all having reference to the abolition of Slavery or the annexation of Texas. Mr. Lawler, a representative from Ala., seeing no prospect of a termination of these presentations, at length rose and demanded the question on the reception of a petition from certain citizens of Pennsylvania, praying for the abolition of slavery in the District of Columbia. The House by a vote of two to one decided that they would receive the petition.—the vote standing, yeas 144; nays 60. The vote on question of rejection grows weaker as it grows older. And it must inevitably be so.

Mr. Adams then presented a petition from citizens of the state of Illinois, praying the abolition of slavery and the slave trade in the Territories of the United States; and he moved its reference to the Committee on the Territories. Mr. Wise, who moved Adams, considering the subject of this memorial as very different from those preceding it, demanded that the question be taken by yeas and nays.

They were ordered by the House, and stood thus:
Yeas 127—Nays 73.

So the motion of reference was laid upon the table.

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